Isaac Harby mss.
1400.00

מִזְמוֹר שִׁיר · לְיוֹם הַשַּׁבָּת :

טוֹב לְהוֹדוֹת לַיְיָ · וּלְזַמֵּר
לְשִׁמְךָ עֶלְיוֹן : לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ · וֶאֱמוּנָתְךָ
בַּלֵּילוֹת : עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל · עֲלֵי הִגָּיוֹן בְּכִנּוֹר : כִּי שִׂמַּחְתַּנִי
יְיָ בְּפָעֳלֶךָ · בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן : מַה גָּדְלוּ מַעֲשֶׂיךָ יְיָ · מְאֹד
עָמְקוּ מַחְשְׁבֹתֶיךָ : אִישׁ־בָּעַר לֹא יֵדָע · וְכְסִיל לֹא־יָבִין אֶת
זֹאת : בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב · וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן ·
לְהִשָּׁמְדָם עַדֵּי־עַד : וְאַתָּה מָרוֹם לְעֹלָם יְיָ : כִּי הִנֵּה אֹיְבֶיךָ
יְיָ · כִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ · יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן : וַתָּרֶם
כִּרְאֵים קַרְנִי · בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן : וַתַּבֵּט עֵינִי בְּשׁוּרִי · בַּקָּמִים
עָלַי מְרֵעִים · תִּשְׁמַעְנָה אָזְנָי : צַדִּיק כַּתָּמָר יִפְרָח · כְּאֶרֶז
בַּלְּבָנוֹן יִשְׂגֶּה : שְׁתוּלִים בְּבֵית יְיָ · בַּחֲצֵרוֹת אֱלֹהֵינוּ יַפְרִיחוּ :
עוֹד יְנוּבוּן בְּשֵׂיבָה · דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ : לְהַגִּיד כִּי יָשָׁר יְיָ
צוּרִי · וְלֹא עַוְלָתָה בוֹ :

יְיָ מָלָךְ גֵּאוּת לָבֵשׁ . לָבֵשׁ יְיָ עֹז הִתְאַזָּר · אַף־תִּכּוֹן תֵּבֵל בַּל־
תִּמּוֹט : נָכוֹן כִּסְאֲךָ מֵאָז · מֵעוֹלָם אָתָּה : נָשְׂאוּ נְהָרוֹת
יְיָ · נָשְׂאוּ נְהָרוֹת קוֹלָם · יִשְׂאוּ נְהָרוֹת דָּכְיָם : מִקֹּלֹת ׀ מַיִם
רַבִּים · אַדִּירִים מִשְׁבְּרֵי־יָם · אַדִּיר בַּמָּרוֹם יְיָ : עֵדֹתֶיךָ נֶאֶמְנוּ
מְאֹד · לְבֵיתְךָ נָאְוָה קֹדֶשׁ · יְיָ לְאֹרֶךְ יָמִים :

Sabbath Eve Service.

1 a psalm by the Choir.

2 Hebrew . . . . . מִזְמוֹר

A Psalm, a Song for the Sabbath. 92 of David.

It is good to give thanks unto the Lord, and to sing praises unto thy name, O Most High! To declare thy loving kindness in the morning, and thy faithfulness in the night. Upon the ten-stringed instrument, and upon the psaltery: and with a solemn sound upon the harp. For thou, O Lord! hast made me glad with thy wonderful works: I therefore will triumph in the works of thy hands. How great, O Lord! are thy works! thy thoughts are exceeding profound. A brutish man knoweth it not, neither doth a fool understand this. When the wicked spring up like grass, and the workers of iniquity flourish; it is that they may be destroyed for ever.

2 But thou, O Lord! art exalted
for evermore. For lo! thine enemies, O
Lord! for lo! thine enemies shall
perish; all the workers of iniquity
shall be scattered. But thou shalt
exalt mine horn, like the horn of
an unicorn: I shall be anointed
with ~~f~~ fresh oil. Mine eyes also
shall see my desire on mine
enemies; and my ears shall hear
it of the wicked who rise up against
me. The righteous shall flourish
like the palm-tree: he shall grow
like the cedar in Lebanon. They
shall be planted in the house
of the Lord: in the courts of our God
shall they flourish. They shall
still bring forth fruit in old age;
they shall be fat and flourishing.
To shew that the Lord is upright:
he is my Rock, and there is no
unrighteousness in him.

The Lord ~~righ~~

reigneth, clothed with majesty;
with strength hath he clothed and
girt himself, he hath also
fixed the unalterable order of
the universe. Thy throne, O Lord!
is established from all an-
tiquity; thy existence is from
all eternity. Though the floods,
O Lord! lift up their precum
bent head; though they lift up
their voice, and the floods issue
a dreadful sound; yet, mightier
than the voice of the assembled
waters, than the powerful billows
of the ocean, art thou in thy emi-
-nence, O Lord! Thy testimonies
are exceeding stable: the holiness
of thy house is desirable, O Lord!
unto the utmost length of days.

בָּרְכוּ אֶת יְיָ מְבֹרָךְ:

3 _____ Bless ye the Lord, who
is ever blessed. בָּרוּךְ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

(Response) Blessed be the Lord,
who is blessed for ever, and ever more

4 Blessed art thou, O Lord,

Our God! King of the universe, who
with his word, causeth the evening to
advance, who openeth the gates
with wisdom, with understanding
changeth times, and varieth ~~the~~
seasons: and disposeth the stars
in their stations, in the heavens,
according to his will. He createth
day and night, causing the light
to recede from before darkness, and
darkness before light: He maketh
a division between day and night;
The Lord of hosts! is his name.
therefore, O Lord, our God! when
we lie down, and when we rise up,
will talk of thy statutes: we will be
glad, and rejoice in the instructive
words of thy law, commandments,
and statutes, for ever and ever: for
they are our life, and the prolon-
gation of our days: in them
will we meditate day and

5

THE

CONSTITUTION

OF THE

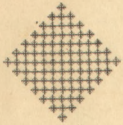
Reformed Society of Israelites,

FOR

PROMOTING TRUE PRINCIPLES OF JUDAISM ACCORDING TO ITS PURITY AND SPIRIT.

Founded in Charleston, South-Carolina,

16*th of January*, 1825.*



CHARLESTON:

Printed by B. Levy, a member of the Society.

1825.

Ms. Acq./1999-1

6

DISTRICT OF SOUTH-CAROLINA:

BE it remembered, that on the fifteenth day of April, Anno Domini one thousand eight hundred [*Seal.*] and twenty-five, and in the forty-ninth year of the Independence of the United States of America, Aaron Phillips, President of the "Reformed Society of Israelites," &c. deposited in this office the title of a Book, the right whereof he claims for said Society, as Proprietors and Authors, in the words following, to wit:

"Constitution of the Reformed Society of Israelites for promoting true Principles of Judaism, according to its purity and spirit. Founded 16th January, 1825."

In conformity with the Act of Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned." And also an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching, historical and other prints."

JAMES JERVEY, *District Clerk.*

night: and mayest thou never remove thy love from us. amen.

אֲדֹנָי שְׂפָתַי תִּפְתָּח · וּפִי יַגִּיד תְּהִלָּתֶךָ :

Resp. O Lord! open thou my lips, and my mouth shall declare thy praise.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

Resp. Hear, O Israel! the Lord, our God! is one Lord.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

Resp. Blessed be the name of the glory of his kingdom for ever and ever.

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ :

Resp. And thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy might.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ׃

Resp. And those words which I command thee this day, shall be in thy heart.

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

Resp. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.

וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

Resp. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.

וכתבתם על מזוזות ביתך ובשעריך:

Resp. And thou shalt write them upon the posts of thy house, and upon thy gates.

והיה אם שמע תשמעו אל מצותי אשר אנכי
מצוה אתכם היום לאהבה את יי אלהיכם
ולעבדו בכל־לבבכם ובכל־נפשכם: ונתתי מטר ארצכם
בעתו יורה ומלקוש ואספת דגנך ותירשך ויצהרך:

Resp. And it shall come to pass, that if you will hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul; then will I send rain for your land in

in due season; the first rain, and the latter rain, that thou mayst gather in thy corn, thy wine, and thine oil.

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָ׃

Resp. And I will give grass in thy field for thy cattle, that thou mayest eat and be satisfied.

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃

Resp. Take heed of yourselves, lest your heart be deceived, and ye turn aside, and serve other Gods, and worship them.

וְחָרָה
אַף יְיָ בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה
לֹא תִתֵּן אֶת יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ
הַטֹּבָה אֲשֶׁר יְיָ נֹתֵן לָכֶם :

Resp. For then the Lord's wrath will be kindled against you, and he will shut up the heavens, that there be no rain, and the land will not yield her fruit, and ye shall perish quickly from off the good land which the Lord giveth you.

וְשַׂמְתֶּם אֶת דְּבָרַי
אֵלֶּה עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם:

Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets between your Eyes.

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לַאֲבֹתֵיכֶם
לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ :

Resp. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of

Heaven upon the earth. page 34 X

Thou, O, Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. It is thou who sustainest the living with beneficience, and with great mercy quickenest the dead; supportest the fallen, and healest the sick; thou loosenest those who are in bonds, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? Or who can be compared unto thee, who art the king who killest, and restorest to life; and causest salvation to spring forth?

THE

CONSTITUTION

OF THE

Reformed Society of Israelites.

WHEREAS, a correct understanding of Divine Worship is not only essential to our own happiness, and a duty we owe to the Almighty Disposer of events, but is well calculated, at the same time, to enlarge the mind and improve the heart:* And whereas, also, with a view to this desirable end, a respectable Convention of Israelites met on the 21st day of November, 1824, in the City of Charleston, State of South-Carolina, for the purpose of petitioning the Vestry of the Hebrew Synagogue for such alterations and improvements in the present mode of Worship as would tend to perpetuate pure Judaism, and enlighten the rising generation on the subject of their Holy Religion;* and whereas, also, said petition, upon being submitted to the Vestry, was rejected† by them as unconstitutional, inasmuch as the constitutionality of said petition depended upon the signatures of a certain number of subscribing members of the Congregation, which number it was impracticable to obtain, without including a large portion of the very body before whom it was to be laid; and whereas, also, no plan could be adopted to effect the purposes, contained in said petition, unless the Convention by whom it had been presented, became organized; it was therefore resolved, on the 16th day of January, 1825, that a Society should be formed for the purposes hereinafter mentioned:

ARTICLE I.

This Society shall be known and distinguished throughout the world, by the name and title of "THE REFORMED SOCIETY OF ISRAELITES for promoting true principles of Judaism according to its purity and spirit."

* See Appendix A. † See Appendix B.

ARTICLE II.

Deeming it a truth well established from history, that the great cause of many of the calamities with which mankind have been so often visited, resulted from a blind observance of the ceremonial law, to the neglect of the essential spirit of revealed religion contained in the Law and Prophets, it is therefore a fundamental principle of this Institution, to cultivate and promote true piety as the first great object of our Holy Religion.

ARTICLE III.

As soon as this Society finds itself able, it will educate a youth or youths of the Jewish persuasion, classically in the English, Latin, and Hebrew languages, so as to render him or them fully competent to perform Divine Service, not only with ability, learning, and dignity, but also according to the true spirit of Judaism, for which this Institution was formed: and in the meanwhile, this Society will adopt and support, as soon as practicable, any person so qualified for the sacred office.

ARTICLE IV.

It shall be the primary object of this Institution to devise ways and means, from time to time, of revising and altering such parts of our prevailing system of Worship, as are inconsistent with the present enlightened state of society, and not in accordance with the Five Books of Moses and the Prophets.

ARTICLE V.

To carry into effect this desirable object, all the capital fund of the Institution, as well as the interest accruing thereon, shall be appropriated to the purposes for which it was formed, and at such time and in such manner as may be determined on by three fourths of the members present.

ARTICLE VI.

There shall be annually elected from among the resident members a committee of five, entitled a Committee of Correspondence, for the purpose of conferring and corresponding at all times, when it shall be deemed necessary by said Committee, or a majority thereof, with the several congregations, or respectable individuals, or sections of Jews throughout the United States, Europe, or elsewhere, as to any assistance or co-operation, which they may be disposed to afford this Society in its future operations.

ARTICLE VII.

Upon the death of any member of this Society whose situation shall require its assistance, it shall be the duty of the President for the time being, immediately to convene this body for the sole purpose of devising ways and means

Thou hast sanctified the seventh day to thy name: it was the com= =pletion of the work of Heaven and earth; thou ~~did~~ didst bless it above all other days, and sanctify it above all seasons, for thus it written. "And the Heavens and the earth were finish and all their host. And on the seventh day, God ended his work, which he had made, and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it; because he thereon rested from his work, which God created and made.

They who observe the Sabbath and call it a delight; the people

who sanctify the seventh day,
shall rejoice in thy kingdom;
they shall all be satisfied, and
delighted with thy goodness;
for thou wast pleased with, and
didst sanctify the seventh day;
the most desirable of days,
didst thou call it, a memorial
of the work of the creation. And it
is written in thy law. And the
Children of Israel shall keep
the sabbath, observing the
sabbath throughout their ge-
-nerations for a perpetual co-
-venant. It is a sign between
me and the Children of Israel
for ever; For in six days the
Lord made Heaven and
earth; and on the seventh
day he rested, and was

refreshed. Blessed art thou O, Lord God, king of the world, who hath instituted the sabbath, for all his creatures. amen.

O Lord God of the Sabbath! sanctify us with thy commandments, and ordain our portion to be in thy law. O satisfy us with thy goodness, Uphold our souls with thy salvation; and purify our heart to serve thee in truth; and cause us, O Lord, our God! to inherit thy holy sabbath with love and delight: and grant that all Israel, who sanctify thy name, may have rest thereon. Blessed art thou, O, Lord! who sanctifieth the sabbath.

We gratefully ack

=nowledged, that thou art the Lord our God, and the God of our fathers, for ever more. Thou art our rock, the Rock of our life, and shield of our salvation: to all ge=neration will we render thanks unto thee, and account thy praise, for our life, which is delivered into thine hand; and for our souls, which are ever deposited with thee: and for thy miraculous providence which we daily experience; and for thy wonders, and thy kindness, which ~~art~~ are at all times exercised towards us, at morn, noon, and even. Thou alone art good, for thy mercies never fail: thou alone art merciful,

for thy kindness never ceased; for from ever have we put our trust in thee.

פַּתַּח לִבִּי בְּתוֹרָתֶךָ׃ וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃

Resp. Open my heart to receive thy law, that my soul may pursue thy commandments.

וְכָל־הַקָּמִים עָלַי לְרָעָה׃ מְהֵרָה הָפֵר עֲצָתָם׃ וְקַלְקֵל מַחֲשְׁבוֹתָם׃

Resp. Speedily, I beseech thee, frustrate the devices, and destroy the machinations of all those who rise up against me for evil.

עֲשֵׂה לְמַעַן שְׁמֶךָ׃ עֲשֵׂה לְמַעַן יְמִינֶךָ עֲשֵׂה לְמַעַן הוֹרָתֶךָ׃ עֲשֵׂה לְמַעַן

אָרֻכָּתֶךָ׃

Resp. O grant it for thy name: grant it for thy right hand: grant it for thy law: grant it for thy holiness.

הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃

Resp. O save me with thy right hand, and answer me.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי׃ וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי׃

Resp. May the words of my mouth, and the meditation of my heart, be acceptable in thy presence, O Lord! who art my Rock and Redeemer.

for the interment of said deceased member; and at whose funeral a Committee of five, to be nominated by the Chair at the meeting aforesaid, shall attend, for the purpose of preserving decency, and of affording to the deceased every testimony of attention and respect.

ARTICLE VIII.

Any Hebrew having attained his seventeenth year, and desirous of becoming a member of this Society, shall make application by letter addressed to the President and Members, which at the first regular meeting after, shall be read and laid over for consideration. The letter shall again be read at the next regular meeting, when a Committee of three shall be appointed to conduct the election, and the Society proceed to vote by ballot. On report of the Committee, accompanied by the actual state of the poll, should there not appear three fourths of the votes in his favour, the applicant stands rejected; otherwise he shall be considered a member, on paying the sum of five dollars, and signing the constitution.

ARTICLE IX.

There shall be regular monthly meetings of this Society throughout the year, to wit: on the first Thursday evening in each month, from the first of March to the first of September, at seven o'clock; and from that period to March, at six o'clock. At each of these meetings, every member as he takes his seat, shall pay fifty cents.

ARTICLE X.

A temperate and decorous behaviour being necessary to ensure harmony at the meetings of all associations—should any member of this Society so far forget himself as to make use of profane, insulting, or indecent language, he shall, for the first offence, be admonished by the Chair, and for the second, be fined in the sum of two dollars. But should such a course of disorderly and outrageous conduct be persisted in, he may be expelled the Society by a vote of three fourths of the members present.

ARTICLE XI.

No member of this Society shall be allowed to take his seat, at either regular or extra meetings, until he shall have paid up his arrears.

ARTICLE XII.

Any resident member who shall fail to discharge his arrears at the anniversary, shall be immediately notified by the Secretary of his delinquency; and should he not come forward and settle the same at or previous to the ensuing anniversary, he shall no longer be considered a member.

ARTICLE XIII.

Every member of this Society shall, if present, be obliged to vote on all occasions, or pay a fine of one dollar.

ARTICLE XIV.

The President shall preside at all meetings, and in case of absence, shall be fined two dollars. In the absence of the President, the Vice-President shall preside; in case of his non-appearance, he shall also be liable to a fine of two dollars. Should both these officers be absent, the chair shall be taken by any member nominated by a majority of the members present.

ARTICLE XV.

The officer presiding for the time being, shall, at the stated hour, direct the Secretary to call the roll, and every member not then present, shall be fined twelve and a half cents, to be paid before he can take his seat. For leaving the room without permission, one dollar; abruptly, or in a turbulent manner, two dollars; for obtaining permission to depart on promise of returning, and not complying, one dollar. At the close of every meeting, the roll shall again be called, and every member then absent shall be fined twelve and a half cents, to be paid as above.

ARTICLE XVI.

The presiding officer shall have power to remit any fines sanctioned by this constitution, or imposed by laws made in virtue thereof, provided a sufficient excuse be offered.

ARTICLE XVII.

The President shall have power to convene the body whenever he may deem it expedient for the good of the institution. He shall cause the laws and resolutions to be carried into effect; he shall with particular care attend to the constitutionality of motions proposed, and if a doubt arise in his mind, he may dismiss the same, unless a majority shall decide otherwise; he shall be the sole judge of priority in debate, and of propriety generally; he may insist that all motions be written, and shall prevent any member from speaking more than twice on the same subject, unless his permission be first obtained; he shall have the right of inspecting the books and accounts of the Secretary and Treasurer, whenever he may think proper. All orders on the Treasurer for payment of money, agreeably to the resolutions of the body, shall be drawn by the President, and countersigned by the Vice-President, or next presiding officer. He shall not suffer the business of the Society to be delayed; neither shall he, directly nor indirectly, prevent the members when in order, from offering their opinions freely on all subjects under consideration. He shall not permit any interruptions, nor shall he offer an opinion on

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו · הוּא בְרַחֲמָיו
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל · ·
וְעַל כָּל־בְּנֵי הָאָדָם אָמֵן

Resp. May he who maketh peace in his high Heavens, through his infinite mercy, grant peace unto us, to Israel, and to all mankind amen.

It is peculiarly our duty to praise the Lord of all; to ascribe greatness to him who formed the world in the beginning; since he hath not made us, as the unenlightened nations; nor placed us like the heathen multitude; nor cast our lot in darkness, and in ignorance, nor suffered us to worship ~~the~~ vanity and emptiness, like those who make supplication to a God who cannot save.

But we prostrate ourselves before the supreme King of Kings! the holy and blessed one; he who stretched out the heavens, and laid the foundations of the earth: the resi=dence of whose glory is in the heavens above, and the divine majesty of his power, in the highest heavens. He is our God, and there is none o thou, our King is truth, and there is none besides him as it is written in the law & know therefore this day, and reflect in thy heart, that the Lord he is God! in the heaven above, and on the earth beneath: there is none else.

(Portion from the Prophets.)

Psalm by Choir.

Dismissal.

Thou hast ~~heard~~ heard our voice, Most merciful father, have compassion on us, and accept our prayers with favor, for thou art the God who hearkenest to supplications; dismiss us not empty from thy presence, but be gracious unto us; hear and answer our prayers, for thou hearest the prayers of every mouth. Accept also our thanksgivings for thou knowest the gratitude of every heart. Cause us O! our father to lie down in peace, and raise us up again to a happy and peaceable life; O spread thy Pavilion of peace over us, and direct us with good counsel from thy presence; Remove the adversary from before, and behind us, shield us under the shadow of thy wings; guard us O. Lord

at our going out, and at our
coming in, from henceforth, and
for ever. amen.

End of the Sabbath eve Service.

Sabbath Morning Service.

Open with a Solemn Chant and ~~sing the Psalm by choir and then apply prayer by Preacher~~ — Thus

God of all! the soul which thou hast given to man is pure, unless contaminated by his vices. Thou hast created, formed, and breathed it into him, and hast taught him, that it is his precious gem, the immortal bond between him, and thee; thou dost carefully guard it within him; thou wilt at the hour of his death take it from him, and purging it from the soil of human frailties, thou wilt restore it unto him strong, and renovated in futurity. While soul, and body are united, we do acknowledge before thee, O, almighty God, that thou art Sovereign of all worlds, Ruler of all creatures, and Lord of all souls: We will therefore praise him forever and ever.

Rejoice in the Lord, O ye righteous;
for to the upright, praise is comely.
Praise ye the Lord with the harp:
sing unto him with the psaltery, and
the ten-stringed instrument: sing unto
him a new hymn, let the trumpet
utter a melodious sound. For the
word of the Lord is right: and all
his works are done in truth. He
loveth righteousness and justice; the
earth is full of the mercy of the Lord.
By the word of the Lord were the
heavens made; and all their host
with a breath from his ~~mouth~~
mouth. He gatheth together
the waters of the sea, as an heap:
he layeth up the depths in store-
houses. Let all the earth, therefore,
fear the Lord: let all the inhabitants
of the world stand in awe of him.
For he spake, and it was done; he
commanded, and it was established.

The Lord frustrateth the counsel of the nations: he annihilateth the devices of the people. The counsel of the Lord shall stand forever: and the purposes of his heart to all generations. Happy is the nation whose God is the Lord: the people whom he hath chosen for his own inheritance. The Lord looketh down from heaven; he beholdeth all the sons of men. From the place of his residence, he superintendeth all the inhabitants of the earth. He fashioneth all their hearts, and understandeth all their works. For a king is not saved by the multitude of an host: neither doth the mighty man escape by superior strength. An horse is a vain thing for safety: he shall not deliver any by his great strength. Behold! the eye of the Lord is

upon those who fear him, upon those who hope in his mercy: to deliver their souls from death; and to keep them alive in time of famine. Our soul waiteth for the Lord: he is our ~~help~~ help and our shield. For in him our heart shall rejoice: because we have trusted in his holy name. Let thy mercy, O Lord! be with us, according as we hope in thee.

אֲדֹנָי שְׂפָתַי תִּפְתָּח ׀ וּפִי יַגִּיד תְּהִלָּתֶךָ׃

Resp. O Lord! open thou my lips, and my mouth shall declare thy praise.

יְיָ חָנֵּנוּ לְךָ
קַוִּינוּ הֱיֵה זְרוֹעַ לַבֹּקְרִים אַף יְשׁוּעָתֵנוּ בְּעֵת צָרָה׃

any question under discussion, until the same has gone through debate. He shall consider all letters for admission, elections for members, and other written communications to the Society, the last business in order, unless any particular circumstance should render a different course necessary. Appeals from his decision may at all times be made to the body, and a majority thereof shall determine. All fines incurred by him, or by the Vice-President acting for him, may be remitted by a majority of the body, if sufficient excuse be offered.

ARTICLE XVIII.

Any member being elected President, and refusing to serve, shall pay a fine of five dollars; for resigning his office after taking his seat, ten dollars. A Vice-President for refusing to serve, five dollars; resigning as above, ten dollars.

ARTICLE XIX.

It shall be the duty of the Secretary to issue summonses to convene the members at such times as this constitution prescribes, and on such other occasions as the President or Chairman of the respective Committess may direct. He shall, at such meetings as he may be required to attend, record the transactions of the Society, and engross the same in the fair Minute Book; he shall keep an exact account of all absentees, and of the fines thus accruing, and report them at the succeeding meeting.

ARTICLE XX.

It shall be the duty of the Treasurer to keep the Books of the Society appertaining to his office, in a fair, legible hand, have them regularly brought up every quarter, and exhibit to the Society an account current of the last quarter's financial transactions, together with a statement of the funds. He shall collect all admission moneys, contributions, donations, fines and forfeitures, arising to this institution, and account for the same at every quarterly meeting. All sums over fifty dollars he shall deposit in one of the Banks of the city, in the name of the Society, to be drawn only by his check, signed as Treasurer thereof, and countersigned by the President. The Books of the Society shall be balanced by him immediately after each and every anniversary, that they may be handed over, with the vouchers, in a proper state to his successor in office, previous to the next monthly meeting.

ARTICLE XXI.

In case of the absence of the Secretary or Treasurer from the meetings of the Society, each of these officers shall be liable to a fine of one dollar, and their duties may be performed during their absence by any members nominated by the Chair.

ARTICLE XXII.

The Anniversary of this Society shall be celebrated by the members dining together on the twenty-first day of November in every year; on which day, at two o'clock, P. M. they shall assemble at a place previously determined on, when an election shall take place for a President, Vice-President, Secretary, Treasurer, Corresponding Committee, and all such other officers as may be previously created by this Society; all of whose term of service shall commence from and immediately after such election, and continue for one year, and until a new election. No other business shall be taken up on the anniversary day, but such as appertains to the election of officers, and an Orator for the succeeding anniversary.

ARTICLE XXIII.

At a meeting at least one month preceding the anniversary, three members shall be drawn from among such as intend dining together, to act as Stewards, whose duty it shall be to engage and make arrangements for the dinner, the price of which shall be determined by the members so intending to dine together, and be defrayed by them individually. Any member so drawn and refusing to serve, shall pay a fine of five dollars; but his turn shall not again recur, until all the other resident members under forty-five years of age shall have served or paid their fines.

ARTICLE XXIV.

Fines for not attending the anniversary meeting of this Society shall be—for the President, Vice-President, Secretary and Treasurer, five dollars each; and for members, three dollars each.

ARTICLE XXV.

In all elections by this Society, the person having the majority of votes shall be considered elected, excepting as may otherwise be provided for. All vacancies occasioned by death, resignation, removal of residence, or otherwise, shall be filled at the second regular meeting of the Society thereafter. All resignations must be communicated by letter, addressed to the President and members, and shall be read at the next meeting of the Society.

ARTICLE XXVI.

The first named on any Committee shall be considered the Chairman thereof, whose duty it shall be to summon the members on the business for which they were appointed, and report absentees. All special Committees (not otherwise provided for) shall be appointed by the presiding officer, unless he desire to waive the right, when it shall devolve upon the body. In either case, the fine for non-acceptance will be one dollar; resigning after accept-

Resp. O Lord! be gracious unto us, we have waited for thee: be thou our strength my morning, our salvation also in time of distress.

לָאֵל אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים · וּבְיוֹם הַשְּׁבִיעִי
נִתְעַלָּה וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ: תִּפְאֶרֶת עָשָׂה
לְיוֹם הַמְּנוּחָה · שֶׁנֶּקְרָא לְיוֹם הַשַּׁבָּת:

Resp. We will give thanks to God who ceased from all his works, and on the seventh day exalted himself, and sat on the Throne of his glory! with honor did he adorn the day of rest, and called the sabbath a day of delight.

Sanctification of the Sabbath.

Thou hast sanctified the seventh day to thy name! it was the completion of the work of Heaven

and earth; thou didst bless it above all other days; and did sanctify it above all other seasons; for thus is it written. "And the Heavens, and the Earth were finished, and all their host." And on the seventh day God ended the work which he had made; and he rested on the seventh day from all the work which he had made; And God blessed the seventh day, and sanctified it; because He thereon rested from his work, which God created, and made. Blessed art Thou O Lord! God! King of the world who hath instituted the sabbath for all his creatures. Amen.

Shemong, with responses; page 7

× O! Our Creator! wilt thou impress on our hearts with the excellency

of thy commandments; open our minds to the contemplation of thy divine goodness, that no worldly thought, a vain imagination divert our souls from thee! May we increase in purity, so as kindly to invite thy compassion, and thy love; and may thy favour be graciously ex=tended toward us this day, and for ever; Amen.

אַתָּה הוּא
אֶחָד קוֹדֶם שֶׁבָּרָאתָ הָעוֹלָם וְאַתָּה הוּא אֶחָד לְאַחַר
שֶׁבָּרָאתָ הָעוֹלָם אַתָּה הוּא אֵל בָּעוֹלָם הַזֶּה · וְאַתָּה
הוּא אֵל בָּעוֹלָם הַבָּא אַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ

Resp. Thou wart the same, before thou didst create the world; and thou art the same, after thou didst create the world; thou art God in this world, and thou art God in the future; thou art immutable! thy years have no end.

רַבּוֹת מַחֲשָׁבוֹת בְּלֵב־אִישׁ · וַעֲצַת יְיָ הִיא תָקוּם :

Resp. Various are the imaginations of the heart: but the Counsel of the Lord alone shall stand firm.

עֲצַת יְיָ לְעוֹלָם תַּעֲמוֹד · מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר :

Resp. The counsel of the Lord shall stand forever, and his wise purposes to all generations.

It is therefore our duty to render unto him the gratitude of our hearts, to extol and magnify his name; to fear, and love his will; to honor and acknowledge him for our king who is all powerful to save.

רִבּוֹן הָעוֹלָמִים
וַאֲדֹנֵי הָאֲדוֹנִים לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תְּחִנּוֹתֵנוּ לְפָנֶיךָ כִּי
עַל רַחֲמֶיךָ הָרַבִּים :

Sovereign of world! and Lord of Lords! we presume not to present our supplications before thee for our righteousness, but for thy great mercy!

יי שמעה יי סלחה יי הקשיבה ועשה אל תאחר

O Lord hear! O Lord pardon! O Lord be graciously attentive, and grant our requests

חסין קדוש ברוב טובך נהל עדתך:

Thou who art most mighty! and holy! guide thy congregated people with thine abundant goodness.

סְלַח לָנוּ אָבִינוּ · כִּי חָטָאנוּ · מְחוֹל לָנוּ מַלְכֵּנוּ · כִּי פָשָׁעְנוּ ·
כִּי אֵל טוֹב וְסַלָּח אָתָּה ·

Forgive us, we beseech thee O our father,
for we have sinned; and pardon us
O! our king for we have transgressed.
for thou O Lord! art good, and
ready to forgive.

רְאֵה נָא בְעָנְיֵנוּ · וְרִיבָה רִיבֵנוּ · וּמַהֵר לְגָאֳלֵנוּ גְאֻלָּה
שְׁלֵמָה · לְמַעַן שִׁמְךָ · כִּי אֵל גּוֹאֵל חָזָק אָתָּה ·

Look unto our affliction we
beseech thee and plead our cause;
hasten to redeem us with a
perfect redemption; for thou
O God! art a mighty redeemer.

אֲמֵת אֲשֶׁר אִישׁ יִשְׁמַע לְמִצְוֹתֶיךָ וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים
עַל לִבּוֹ:

True it is, that man is happy who hearkeneth to thy commandments, and layeth up thy law in his heart.

אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן · וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ ·

True, that thou art the first, and that thou art the last; and besides thee, we have neither King, Redeemer, or Saviour.

לְדוֹר וָדוֹר נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ · עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ · וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ · וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ · וְעַל נִפְלְאוֹתֶיךָ וְטוּבוֹתֶיךָ · שֶׁבְּכָל־עֵת · עֶרֶב · וְבֹקֶר · וְצָהֳרָיִם : הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ · הַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ · כִּי מֵעוֹלָם קִוִּינוּ לָךְ :

To all generations will we render thanks unto thee, and recount thy praise, for our lives, which are delivered into thine hand; and for our souls, which are

con de posited with thee: and for thy miraculous providence, which we daily experienced; and for thy wonders, and thy kindness, which are at all times exercised towards us, at morn, noon, and eve. Thou alone art good, for thy mercies never fail: thou alone art merciful, for thy kindness never cease; for from eve have we put our trust in thee.

יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ

Save us O Lord; let the Heavenly king hear us when we call.

כִּי בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ

For our hearts shall rejoice in him because we have trusted in his holy name!

ance, two dollars; neglecting to attend when summoned, one dollar; and the Chairman for neglecting to summon, shall be fined two dollars.

ARTICLE XXVII.

Any five members requiring an addition, alteration, amendment, or repeal of any Article of this Constitution, shall state the same in writing, specifying the proposed addition, the articles or clauses to be altered, amended or repealed; which shall be sealed up and directed to the President, who at the first regular meeting shall cause the same to be read for the consideration of the members. It shall be again read at the next regular meeting, when the Society may enter into a discussion of its merits. It shall be finally discussed and put to vote at the third regular meeting, when three fourths of the members present (transient members included) being in the affirmative, it shall be adopted; otherwise it stands rejected: Provided, at such decision, at least *three fourths* of the members within the city be present. When a proposition to alter the constitution is to be discussed, the Secretary shall specially notify the members of the articles or clauses to be considered; and all those who neglect the special summons to attend at the second and third reading of the proposition, shall be fined two dollars each time, exclusive of ordinary fines.

ARTICLE XXVIII.

A majority of the members present may enact By-laws for the further regulation of the Society: Provided, that no Resolution or By-law so enacted, be contrary to this Constitution. No By-law or Resolution shall be repealed, altered or amended, but by a majority of the members present, after one month's notice to be given by motion in writing at the meeting preceding.

ARTICLE XXIX.

As long as this Society shall consist of more than fifteen resident members, *ten* shall constitute a quorum; should it be reduced to that number, and not below eleven, then *eight* shall be required for that purpose; should it continue to decrease to ten, and not below eight, then *six* shall constitute a quorum, and be fully empowered to transact all the business of the Society.

ARTICLE XXX.

For the ultimate destination of all the funds of this Institution, in the event of the number of its members being reduced below six, so as to render them incapable any longer to transact business, according to the provisions of this Constitution, it shall be the solemn duty of such of its members as are alive at the time, to take measures to cause the funds and other property of this Society, to be applied for the purchase of a Burial Ground, for the burial of Jews generally, who may not be entitled to burial in the *Beth Haim* of *Kaal Kadosh Beth Elohim;* which Burial Ground shall not exceed 150 feet in

length, by 150 feet in breadth, and the same to be walled in neatly and substantially with brick; and the Trustees of the Jewish Burial Ground at Hampstead, (viz. the general Burial Ground for Jews, originally purchased by Solomon Harby, Henry Moses, Samuel Hyams, and others,) for the time being, are hereby authorized to use process of law, to enforce the application of said funds and property to the carrying into effect said purpose.

And, finally, should there be any funds and property of this Society remaining after said appropriation, then the said residue shall be transferred to the Society of "Abi Yetomim Ubne Ebyonim, or Society for the relief of Orphans and Children of Indigent Parents." But should said remaining members refuse to comply with their duty as contained in this Rule, or delay for any time exceeding one month, to carry into effect said duty, it shall be in the power of the President of the Society of Abi Yetomim Ubne Ebyonim, for the time being, and he is hereby authorized for said purpose, to sue and recover from said remaining members, said residue of funds and other property of this Society.

ARTICLE XXXI.

Any Israelite whatsoever, who makes a donation or leaves a legacy of not less than fifty dollars for the benefit of this Society, shall receive every mark of respect, have the right of burial, and be entitled to every religious attention to which members are entitled.

יְהִי חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ׃

Grant that his mercy be upon us ~~as~~ according as we hope in him.

הַרְאֵנוּ יְיָ חַסְדֶּךָ וְיֶשְׁעְךָ תִּתֶּן לָנוּ׃

O Lord! display thy mercy, and show us thy salvation.

קוּמָה עֶזְרָתָה לָנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ׃

Arise for our help, and redeem us for thy mercy sake.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי
כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל
לְרֹאשׁ׃

Thine, O Lord! is the greatness, power, glory, victory, and majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord! and thou art exalted as supreme above all.

וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל
בַּכֹּל וּבְיָדְךָ כֹּחַ וּגְבוּרָה וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל:

Riches and honor procede from thee, and thou hast dominion over all; and in thy hand is power and might, and it is in thy power to make great, and to give strength unto all.

וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם
תִּפְאַרְתֶּךָ:

Now, therefore, our God, we thank thee, and praise thy glorious name.

וִיבָרְכוּ שֵׁם כְּבֹדֶךָ וּמְרוֹמַם עַל כָּל בְּרָכָה וּתְהִלָּה:

And the people shall bless thy honor'd name, which is exalted above all blessing and praise.

אַתָּה הוּא יְיָ לְבַדֶּךָ אַתָּה
עָשִׂיתָ אֶת הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל צְבָאָם הָאָרֶץ וְכָל
אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת כֻּלָּם
וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים :

Thou art Lord alone; thou hast made the Heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that are therein; and thou preservest them all; and the host of Heaven worshippeth thee.

יְיָ מָלָךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד :

The Lord reigneth; the Lord hath reigned; the Lord shall reign forever and ever. Amen.

He whom thou deigst graciously to favour, he who was a sinner, but repented unto holiness; he who hath sung thy praises on his

harp, and was filled with thee in his heart: even David thy beloved hath said,

Blessed be thou O Lord God of Israel, our father for ever, and ever.

The breath of all living shall bless thy name, O Lord our God, and the spirit of all flesh shall continually glorify and exalt thy memorial O our king! for thou art God from everlasting, to everlasting; and besides thee, we have neither King; Redeemer; or saviour, to redeem, deliver, save, a compassionate us in all times of trouble, and distress. We have no Sovereign to aid, and support us, but thee alone; God of the first, and

of the last. God of all creatures; Lord of all generations, who is adored with all manner of praise, who governeth his world with tenderness, and his creatures with mercy. The Lord is now awake, he neither ~~sleepeth~~ slumbereth, nor sleepeth. He watcheth those who sleep, and awakeneth those who slumber: revivelh the dead! healeth the sick, openeth the eyes of the blind, and raiseth up those who are bowed down; who causeth the dumb to speak! and revealeth hidden things, and therefore unto him alone, we render adoration. And although our mouths were filled with song as the sea, and our tongues with shouting as the roaring billows thereof; and our lips with praise like the wide extended firmament; and our eyes with brightness like the sun and moon; and our hands spread forth as the towering Eagle's wings;

and our feet swifter than the hinds; we should be nevertheless incapable of enduing sufficient thanks unto thee, O Lord, our God! or to bless thy name, O our King for one (the least) of the innumerable blessings, which thou hast conferred upon us, and our ancestors, or the signs, and wonders which thou didst perform aforetime, for thou didst redeem us from Egypt, and release us from the house of Bondage. In famine didst thou provide for us; and in plenty didst thou feed us; thou did deliver us from the sword, save us from the pestilence, and release us from many sore diseases. Hitherto thy tender mercies have supported us,

and thy kindness hath not
forsaken us, And therefore the
members of which thou hast formed
us, and the living spirit which
thou hast breathed into us, and
the tongue which thou hast placed
into our mouths, behold, they
shall all continually give thanks,
praise, glorify, and sing unto thy
holy name O, our King! for our
mouth shall adore thee! our
tongue shall praise thee! and
our eye wait on thee! Unto thee
our knee shall bend, and those
of high station shall bow
down before thee! our heart shall
fear thee! and the inwards, and
reins shall sing praise unto
thy holy and great name!
for it is written

All my bones shall say who
is like unto thee O, Lord!

Almighty God! sole ruler, and governor of the whole Universe! Thou who hast created countless systems for thy glory! Thou who fillest all space with wisdom, truth, order, and benevolence, in thy boundless mercy, bless, preserve, and enlighten the President of these United States together with his counsellors, and all the officers of the federal, and state governments, Executive, Legislative, and Judiciary; O, let a portion of thy divine wisdom fill the halls of their assemblies, and direct their hearts, and understandings for the honour of thy great, and holy name! May peace preside at their

THE thirty-one articles of the foregoing Constitution, having been duly considered, argued, and separately passed, were again read entire, and unanimously adopted on the 15th day of February, in the year of the Christian era 1825, in the year of the Creation 5585, and in the 49th year of American Independence.

AARON PHILLIPS.
SAMUEL HYAMS.
ISAAC HARBY.
ISAAC N. CARDOZO.
DAVID N. CARVALHO.
DAVID C. LEVY.
HAYMAN LEVY.
JACOB LAZARUS.
MICHAEL LAZARUS.
ISAAC MORDECAI.
LEVY M. HARBY.
HENRY I. HARBY.
THOMAS W. MORDECAI.
EMANUEL LEVY.
JACOB HERTZ.
ESDAILE P. COHEN.
ABRAHAM MOISE.
PHILIP PHILLIPS.
JACOB A. COHEN.
BARNARD LEVY.
MORRIS GOLDSMITH.
HENRY M. HYAMS.
GEORGE LYON.
SOLOMON LEVY, sen.
LYON LEVY, jun.
PHILIP BENJAMIN.
ABRAHAM SEIXAS.
LEVY I. ABRAHAMS.
HENRY GOLDSMITH.
JACOB MOSES.
JOSEPH H. GOLDSMITH.
MOSES SIMON.
ISAAC MOISE.
ABRAHAM C. LABAT.
M. K. HYAMS.
MYER JACOBS.
ISAAC SORIA.
SAMUEL SAMPSON.

APPENDIX A.

To the President and Members of the Adjunta of Kaal Kadosh Beth Elohim of Charleston, South-Carolina.

GENTLEMEN,

THE memorial of the undersigned, showeth unto your honourable body, that they have witnessed with deep regret, the apathy and neglect which have been manifested towards our holy religion. As inheritors of the *true faith*, and always proud to be considered by the world as a portion of "God's chosen people," they have been pained to perceive the gradual decay of that system of worship, which, for ages past, *peculiarly* distinguished us from among the nations of the earth. Not unmindful, however, of the various causes which regulate human conduct; and at the same time, unwilling to shield themselves from any censure to which their actions may *justly* entitle them, they have ingenuously investigated the reasons which may have led them from the Synagogue, and are now seriously impressed with the belief, that certain defects which are apparent in the present system of worship, are the sole causes of the evils complained of. *

In pointing out these defects, however, your memorialists seek no other end, than the future welfare and respectability of the nation.† As members of the great family of Israel, they cannot consent to place before their children examples which are only calculated to darken the mind, and withhold from the rising generation the more rational means of worshipping the true God.

It is to this, therefore, your memorialists would, in the first place, invite the serious attention of your honourable body. By causing the Hasan, or reader, to repeat in English such part of the Hebrew prayers as may be deemed necessary, it is confidently believed that the congregation generally would be more forcibly impressed with the necessity of Divine Worship, and the moral obligations which they owe to themselves and their Creator; while such a course, would lead to more decency and decorum during the time they are engaged in the performance of religious duties. It is not every one who has the means, and many have not the time, to acquire a knowledge of the Hebrew language, and consequently to become enlightened in the principles of Judaism;‡ what then is the course pursued in all religious societies for the purpose of disseminating the peculiar tenets of their faith among the poor and uninformed? The principles of their religion are expounded to them from the pulpit in language that they understand; for instance, in the Catholic, the German and the French Protestant Churches: by this means the ignorant part of mankind attend their places of worship with some profit to their morals, and even improvement to their minds; they return from them with hearts turned to piety, and with feelings elevated by their sacred character.‖ In this consists the beauty of religion,—when men are invoked by its divine spirit, to the practice of virtue and morality. §

These results, it is respectfully submitted, would be sufficient of themselves to induce the alterations requested. But your memorialists cannot fail to impress upon the minds of your honourable body, the singular advantages this practice would produce upon the habits and attention of the younger branches of the congregation; besides the necessity of good behaviour, which the solemnity of the service should impose, they would become gradually better acquainted with the nature of our creed, the

counsil, and integrity be their lea-
-ding principle.

We have reason to bless,
and ept to b thy goodness O Lord!
that thou hast numbered us with
the inhabitants of thy thy much
favored land, uniting us all
into one great political family;
where the noble, and virtuous mind
is the only crown of distinction,
and equality of Rights the only
sceptre that sways.

We bless thy holy
name for that thou hast remo-
-ved the intolerance of bigotry
from out thy happy Republic,
and relieved the people, from
the yoke of civil, and religious
bondage: May thy ruling
spirit visit the nations of this
habitable Globe, and may
the smiles of thy auspicious
goodness bring light to the eyes of

Ruler, and the frown of thy
justified deab contition to the
heart of the oppressor.

Graciously lend thine ear
to the supplications of thy servants
assembled here this day.

Bless the people of these United
States; may sentiments of
charity, and friendship
unite them indeed as citizens
of one common country; may
the lights of science and
civilization, as the flaming
sword of Eden, defend them
on every side from the subtle
~~[illegible]~~ sypocrate, and open
adversary. Spread thy benign
influence, great author of
existence, over all mankind.
Grant this for the sake of thy
supreme excellence, and never
ending mercies, and let us all
say amen.

Discourse
on Paradise.
Concluding Psalm.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יְצִיר נִבְרָא :
לְעֵת נַעֲשָׂה כְחֶפְצוֹ כֹּל אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא :
וְאַחֲרֵי כִּכְלוֹת הַכֹּל לְבַדּוֹ יִמְלוֹךְ נוֹרָא :
וְהוּא הָיָה וְהוּא הֹוֶה וְהוּא יִהְיֶה בְּתִפְאָרָה :
וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁילוֹ לְהַחְבִּירָה :
בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעֹז וְהַמִּשְׂרָה :
בְּלִי עֵרֶךְ בְּלִי דְמִיּוֹן בְּלִי שִׁנּוּי וְהַתְּמוּרָה :
בְּלִי חִבּוּר בְּלִי פֵרוּד גָּדוֹל כֹּחַ וְהַגְּבוּרָה :
וְהוּא אֵלִי וְחַי גּוֹאֲלִי וְצוּר חֶבְלִי בְּיוֹם צָרָה :
וְהוּא נִסִּי וּמָנוֹסִי מְנַת כּוֹסִי בְּיוֹם אֶקְרָא :
בְּיָדוֹ אַפְקִיד רוּחִי בְּעֵת אִישַׁן וְאָעִירָה :
וְעִם רוּחִי גְוִיָּתִי אֲדֹנָי לִי וְלֹא אִירָא :

Before the glorious orb of light,
Had spread a blissful ray,
In awful power, the God of night,
Sat in Eternal Day.

At his creative, holy word!
The voice of nature spoke,
Unnumbered worlds, with one accord:
To living joys awoke.

Then was proclaimed the mighty King
Tremendous from on high!
Then did the holy Creatures sing
His praise through the sky.

All merciful in strength he reigns
Immutable! Supreme!
Without another, he retains
His power to redeem.

Without beginning, without end
The glory of his name,
Does through the Universe extend
In unity the same!

He way, the mighty God, alone!
His presence fills the World!
He will for ever reign the One!
Eternal only Lord!

Without conjunction, without part,
Without associate,
Without another, O thou art
Omnipotently Great!

All mighty! powerful, and just!
Thou art my God! my friend,
My Rock, the refuge of my trust.
In whom my hopes depend.

O! ~~to~~ be my guardian when I sleep,
For thou didst lend me breath:
When I awake, my spirit keep
And save my soul in death.

principal features which distinguish the Jew from every other religious denomination, and the meaning, and the reason, of our various forms and ceremonies. Believing, at the same time, that the above views of what is indispensable to the preservation of our faith, will meet with the approbation of every reflecting and liberal mind—they repeat, that they are actuated by no other motive, than to see our Synagogue in a better, a more wholesome, and a more respectable state of discipline; to see it elicit that regard from Jew and Gentile, which its great character deserves, and should always command; and finally, not to destroy long standing institutions, but to accommodate them to the progress of time, and change of situation and circumstances.

With regard to such parts of the service as it is desired should undergo this change, your memorialists would strenuously recommend that the most solemn portions be retained, and every thing superfluous excluded; and that the principal parts, and if possible all that is read in *Hebrew*, should also be read in *English*, (that being the language of the country,) so as to enable every member of the congregation fully to understand each part of the service. In submitting this article of our memorial to the consideration of your honourable body, your memorialists are well aware of the difficulties with which they must contend, before they will be enabled to accomplish this desirable end; but while they would respectfully invite the attention of your honourable body to this part of their memorial, they desire to rest the propriety and expediency of such a measure, solely upon the *reason* by which it may be maintained. Your memorialists would further submit to your honourable body whether, in the history of the civilized world, there can be found a single parallel of a people, addressing the *Creator* in a language not understood *by that people?* It is indeed surprising, that heretofore no innovation has even been *attempted*, although it is readily admitted your honourable body may boast of many very enlightened, liberal and intelligent members.

Your memorialists would next call the particular attention of your honourable body, to the absolute necessity of abridging the service generally. They have reflected seriously upon its present length, and are confident that this is one of the principal causes why so much of it is hastily and improperly hurried over. This must be evident to every reflecting mind, when it is seen, that notwithstanding the evil complained of, the service of the Sabbath, for instance, continues until *twelve* o'clock, although usually commencing at *nine*. It is therefore manifest, that, according to the prayer of your memorialists, should the service be in future conducted with due solemnity, and in a slow, distinct, and impressive tone, its length would certainly occupy the attention of the congregation, until two o'clock, if not later.

The *Offerings* will next command the attention of your honourable body; and upon this part of our memorial, we would respectfully crave the favour of a patient hearing, while we clearly set forth the entire uselessness and impropriety of this custom. In the first place, your memorialists earnestly protest against the unwise and absurd practice of rendering in the Spanish language, any offerings which may be intended to benefit the Synagogue, or which may be otherwise identified with our holy religion. Besides the free scope which the practice of offering in a language understood by few, affords to mischievous and designing men to pollute the holy altars by gratifying their evil intentions—we certainly think it highly inconsistent to select for this very purpose, the language of a people from whom we have suffered, and continue to suffer, so much persecution. But forgetting for a moment this consideration, your memorialists would further suggest to your honourable body, whether the arrangement recently made in the financial transactions of the congregation, would not altogether supercede the necessity of any offerings whatever? This is most seriously and strenuously desired by your memorialists, because they are prepared to show, by an act of your own body, that the practice of offering is not the result of any imperious necessity,

but merely intended as an idle and absurd indulgence. By the 11th Article of the Constitution of your honourable body, it is provided, that such offerings as are made by any member of the congregation, shall, at the end of the year, be *deducted out of the amount of his annual subscription, as well as that of his wife, if he be a married man.* According to this part of the Constitution, a revenue is *created independent of the offerings which are subsequently made and deducted out of the amount of subscription at the end of the year.* Your memorialists would, therefore, inquire, wherein exists the necessity, under this arrangement, of any offerings whatever? How, and in what manner, the support of the congregation *depends* upon them? and, in a word, whether the above article is not a tacit admission by your Constitution, that so much of the offerings as may amount to the annual subscription of a member, was never intended as a means of supporting the congregation, inasmuch, as the whole amount is *already anticipated* long before a single offering is made! In fact many persons, when their amount of assessment is exhausted in offerings, are induced to go out and remain in the Synagogue yard, to prevent being compelled to offer against their will,—a practice irregular, indecorous, and highly to be censured,—because it sets an ill example to our children, and draws upon us the eyes of strangers.

Your memorialists are aware, it may be said, that some few subscribers offer *more* than the amount of their annual subscription. But to this it may be answered, that it is certainly not difficult for the general body, in their wisdom and discretion, to devise some means equally profitable to the congregation, and at the same time, as well calculated to meet the views of the *liberal*, without resorting to a practice, which only interrupts the worship of God, and is productive of so little good. Your memorialists therefore respectfully suggest, that the addition in numbers to your body, which it is expected will shortly take place, will greatly aid in the funds, and serve as an additional reason why the offerings should be abolished; but as a further inducement for their entire abolishment, your memorialists would respectfully recommend, the propriety and expediency of addressing to the understandings of the people, and more particularly the younger branches of the congregation, appropriate discourses, *in the place and at the very time the offerings are usually made.*

According to the present mode of reading the Parasa, it affords to the hearer neither instruction nor entertainment, unless he be competent to read as well as comprehend the Hebrew language. But if, like all other ministers, our reader would make a chapter or verse the subject of an English discourse once a week, at the expiration of the year the people would, at all events, know something of that religion which at present they so little regard.

It is also worthy of observation, that a number of Israelites, whom it should be the special care of your honourable body to bring back under your immediate protection and influence, are now wandering gradually from the true God, and daily losing those strong ties which bind every pious man to the faith of his fathers! In these individuals, your honourable body have fair subjects for the holy work of reformation; by moulding your present form of worship to suit their comprehensions, you will instantly receive them among you; they will collect together under your especial care and guardianship; they will aid in the pecuniary resources of your holy institution; and if, from among the whole number now scattered about our city and state, either through irreligion, through disabilities imposed, or any other cause, you are enabled to make but one convert, it will add much to those laudable ends which it should be the principal desire of your honourable body to accomplish. It should also be remembered, that while other sects are extending the means of Divine Worship to the remotest quarters of the habitable globe—while they are making the most zealous efforts to bring together the scattered of their flock, offering the most flattering inducements to *all denominations*—we, who may be termed the mere remnant of a great nation, are

Dismissal—

Thou hast heard our voice, most merciful father; accept our prayer with favour, for thou art God who hearkenest to supplication. Dismiss us not empty from thy presence; but purify our spirit by thy grace; guard us O God! at our going out, and at our coming in, with a happy and peaceable life, from this time, and for ever, Amen.

Morning opening prayer
by Isaac Rich, Esq.

Father of all! Great author of the Universe! Thou whose footstool is the stars, whose throne is in the centre of Infinitude, whose crown of Glory is the light ineffable that was before the sun. O thou, adored in every clime, in every age, By the holy man in his pure visions and contemplations; by the virtuous patriot whose life has been devoted to the good of thy creatures; by him whom thou numbered among thy saints; by the sage whose he pierces with philosophic eye the starry zone of Heaven, and sees thy name written there in characters of light; by the wild untutored savage who sees thee in the storm, and hears thee in the thunder, but only finds thee at last in the prodigality of nature! Incomprehensible Being!

thou hast given to man boundless fields for intellectual improvement. Yet he knows but one great truth: That thou art wise; that man is ignorant: That thou art omnipotent, that man is ~~ignorant~~ feeble, fixed to one dark little spot. Yet O, God, in thy beneficence, thou hast deigned to teach him the difference between good and ill. While all nature is bound in the adamantine fetters of thy eternal laws; - while not an atom can escape the sphere of its peculiar attractions; -

thou hast "left yes the human will". To select or to avoid, to obey or to rebel, is left to our voluntary choice. On this, depends our only claim to virtue; on this alone depends our responsibility to Thee! [Yet, Sinner, ay me, ay, how dare we to approach the offended presence, and not sink before thee. How dare we to ask thy forgiveness and implore thy blessings for the coming year, and not hide our head before thy rebuke, and not veil our eyes before thy searching justice! But thy mercy is boundless.]

Conscience has been purified by thy revelation, and judgment enlightened by thy word. We know what we ought to do, we are taught what we ought to shun. Thou hast pointed out to us the path that leads to Heaven; thou hast warned us of the road that inevitably leads to the gates of Hell. Grant us, in this life, trials, thy divine grace, Benevolent and supreme Being. Suffer us not to turn away either thy spiritual or temporal goods. The only payment we can make thee is to enjoy thy gifts in temperance and gratitude. The proper use of thy bounties is the best evidence of our obedience to thee, thou giver of all.

Yet let me not confined thy goodness to man alone, or the creatures of this earth, when thousands upon thousands of worlds are around us, and filled of it pleasure thee, with intelligent beings. Why then, should the weak hand of man attempt to "to clad damnation" to thy people, and profane thy name, on such his prejudices may regard as thy foes. [R

Thou O God art merciful, and all mighty; but man is ~~of~~ revengeful and impotent. [Pity thy creature, and grant them some rays of wisdom, so wilt thou bestow on them charity and forbearance.]

If our creed, our sentiments, our conduct through life, be right, teach us O God, by thy grace to remain steadfast in the right. If we are wrong, teach us O God, some better, some surer road to truth, to Thee, to happiness eternal.

But O, our Maker, save us from Pride! the guilt of the wise, the attribute of fools! Pride is the sin by which the Angels fell. The third part of the heavenly informed host was seduced by its pernicious sway! How contemptible then, that mortal being, who hopes to rise, by what brought down to darkness and humiliation, the loftiest spirits of Heaven!

Save us too, O God from Discontent and murmuring at aught thy wisdom has denied, or aught thy goodness hath only lent not given to thy creature! [Teach us Penitence and contrition, and incline us to look within our hearts, to seek out the "grained spot" that canker there,

and wash all clean with water of affliction, hope, & prayer]

Teach us to feel the woes of our brethren in captivity, and the sufferings of the stranger. Teach us charity & forgiveness to all the children of Adam. Teach us to hide the faults of others, & to correct our own. Teach us mercy, as we hope for mercy from thee!

We are but mortal, yet O God, we are immortal. We are but dust, yet O Lord we are quickened by thy breath and inspired by thy spirit. Whitsoever we go, lead us with thee.

Give us, thou giver of ~~good~~ all! food and raiment, that no feeling of want and discontent may arise in rebellion against thy bountiful Providence. Give us enough, but not too much, lest great riches make us proud & foolish, and in our heart we say, Who is the Lord?

Thy will be done. On Earth, in Heaven, in the Heaven of Heavens! Bless O Lord this Congregation assembled here to praise thy holy name. [to supplicate thy

thy mercy for sins committed, for wan-
-dering imaginations; for unatoned wrongs;
for words the offspring of passion, and for
wishes the result of thoughtlessness] Let
their voice, raised in prayer, be ever
acceptable to Thee,

"To Thee, whose temple is all space,
Whose altar, earth, sea, skies,
One chorus let all beings raise!
All nature's incense rise!"

a morning opening.

Evening Prayer. by Isaac Hartley Esq.

O most high! how noble hast thou made the office of the tongue of man, when by its utterance he can sweetly praise to thy holy name. In the morning he speaks of thy loving and protecting kindness; in the hour of night of thy faithful guardian-ship. Without instruments of harmonious music, without the psaltery or the harp; the trumpet or the flute; the ten stringed instruments or the steady triangle, the ear piercing fife; or deep-toned organ, we yet can raise the human voice divine to thy great name, and pour forth the incense of our hearts to thy merciful grace. For no temple doest thou love so well as the bosom of purity; no music is so acceptable unto thee, as the music of truth, humility and piety.

These are the inspiring chords of the golden harps of Heaven. Truth humility and piety, touch their ethereal spirit, and give sweetness and power to the songs of Angels.

Exalt, then, O Lord of creation, our hearts and understandings, so that our prayers and thanksgivings may be acceptable to thee. Teach us thy ways

that we may praise thy glorious name.
Folly can never comprehend the heart
of thy divine attributes. Sensuality can
never reach thy holy sanctuary. Vice and
wickedness must ever meet thy frown,
thy displeasure, thy punishment.
Such as these spring up like the
morning grass — they flourish for an instant
they wither — they are gone forever.

But thou O Lord, who
art exalted forever more, wilt preserve the
children of thy love; thou wilt raise the
humble, who bend the knee to thee.
Thou wilt bless the faithful, that put
their trust in thee! Thou wilt cause these
enemies to be confounded but wilt make
the righteous "to flourish like the palm-tree"
They shall be planted in the houses of
the Lord; in the courts of our God they shall
flourish." they shall produce great fruit in their
youth, and rich fruit in their
maturity, and in their old age. For O God
thou art ~~our~~ our rock and our deliverer
and thou wilt preserve the remnant
of thy people even this Congregation that
put their trust in thee, and bless thy holy name
for ever and ever amen.

totally disregarding the fairest opportunities of increasing our own numbers, and at the same time neglecting the brightest prospects of enlarging our resources, and effectually perpetuating our national character.

Your memorialists trust, that they have been perfectly understood by the foregoing observations, that they entirely disclaim any idea of wishing to abolish such ceremonies as are considered land-marks to distinguish the *Jew* from the *Gentile;* they are wholly influenced by a warm zeal to preserve and perpetuate the principles of Judaism in their utmost purity and vigour, and to see the present and the future generations of Israelites enlightened on the subject of their holy religion, so as by understanding, they may learn the nature of its Divine source, and appreciate its holy precepts; that they would not wish to shake the firmness of any man's faith, or take from his devotion towards it; that they will always fervently and zealously support it as the first and most ancient of religions.

The alterations above submitted, being all your memorialists can in reason and moderation require, they would beg leave, in concluding, to bring to the notice of your honourable body, the reformation which has been recently adopted by our brethren in Holland, Germany and Prussia. The following is an extract from a German paper entitled the "*Frankfort Journal.*"

"The functions relative to Divine Service, such as the rite of taking the Law out of the Ark, the promulgation of the Law, &c. shall no longer be sold by auction in the Synagogues. The Rabbis, and the Elders of the Synagogue, (the first in their discourses,) must endeavour to put an end to the custom of *see-sawing* during the prayers, and to that of repeating the prayers in too loud a voice; all profane tunes during Divine Service are prohibited. The ceremony of striking the *impious Haman* at the festival of Purim, is most strictly prohibited. Children below the age of five years are not to be taken to the Synagogue. All unsuitable pleasantries, in which the young people sometimes indulge in the Synagogues on the eve of some festivals, or on the festivals themselves, as well as the distribution of sweetmeats by the women to each in the Synagogues, are strictly forbidden. Some of the religious ceremonies must be accompanied by a German discourse [that being the vernacular] on a Hebrew text, in which the meaning of these solemnities shall be *explained, and on the Sabbath a discourse shall be held in German* in every Synagogue after the reading of the prescribed passage of the Law, and a chapter of the Prophets."

Thus, from the above extract, it appears, that no climes, nor even tyranny itself, can for ever fetter or control the human mind; and that even amidst the intolerance of Europe, our brethren have anticipated the free citizens of America in the glorious work of reformation: let us then hasten to the task with harmony and good fellowship. We wish not to *overthrow*, but to *rebuild;* we wish not to *destroy*, but to *reform* and *revise* the evils complained of; we wish not to *abandon* the institutions of Moses, but to *understand and observe them;* in fine, we wish to worship God, not as *slaves of bigotry and priestcraft*, but as the enlightened descendants of that chosen race, whose blessings have been scattered throughout the land of Abraham, Isaac and Jacob.

And your memorialists will ever pray.

(Signed by forty-seven Israelites of the City of Charleston.)

APPENDIX B.

Extract from the Minutes of a Meeting of the Convention of Israelites, held on the 16th January, 1825.

'THE Chairman informed the meeting, that in compliance with Resolutions passed at former meetings, the Committee appointed for the purpose had procured signatures and subscriptions [of money] to the Memorial, and had sent it to the body of *Kaal Kadosh Beth Elohim*, with the following letter:

"*Charleston*, 23*d December*, 1824.

"ISRAEL MOSES, ESQ.

"*Sir*—The packet accompanying this, is a Memorial of a Convention of Israelites, to be laid before the Adjunta of K. K. B. E.* I therefore beg you to convene *that body* as early as practicable for that purpose.

Very respectfully, yours,

(Signed) AARON PHILLIPS,

Chairman of Convention and Committee."

'Direction,

"ISRAEL MOSES, ESQ. President of K. K. B. E. Charleston, So. Ca."

'The said Memorial was returned with the following letter:

"AARON PHILLIPS, ESQ. Chairman of Convention.

"*Sir*—The Memorial forwarded by your authority to the Parnassim and Adjunta, was submitted by the former to the consideration of the *Private Adjunta*. On its being read and gone through by the Secretary, the Parnass President declared it his duty to pronounce the same contrary to Constitution; and therefore could *permit no debate*—the 14th Constitutional Law pointing out the mode of any alteration to be effected;—that whenever complied therewith, it shall meet with due and proper attention. I am directed by the Parnass to communicate to you the foregoing, and to *return the Memorial;* and accordingly inclose the same without delay.

I am, respectfully, &c.

H. M. HERTZ, *Secretary.*

"*Monday, Januury* 10, 1825."

* The Public Adjunta, consisting of twenty-five representatives of the body—not the *Private Adjunta*, who exercised the discretionary power of rejecting the Memorial without discussion.

Lift up your Hands

Lift up your hands, rejoice, rejoice;
The sacred call of Heaven obey
Fear no reproach, a mighty voice
The great Jehovah leads the way.

2

To Abraham he unveiled the light
Whose glory by his high behest
Broke through the gloom of pagan night
And lit the way his feet should pass.

3

Urged by his zeal, his faith our guide
We seek the radiant path he trod.
Like him with humble truth confide
Our whole dependence on God.

4

Alone to him in pious song
The voice of gratitude shall raise
Our heart and understanding tongue
Shall sing unceasingly his praise.

Lift up your hands, O
Alone.

Before Jehovah's awful throne

Before Jehovah's awful throne
Ye nations bow with sacred joy
Know that the Lord is God alone
He can create and he destroy.

2

His sovereign power without our aid
Made us of clay, and formed us men
And when like wandering sheep we strayed
He brought us to his fold again.

3

We are his people we his care
Our souls, and all our mortal frame
What lasting honors shall we rear
Almighty maker to thy name.

4

Will crown thy gates with thankful songs
High as the Heavens our voices raise
And earth with her ten thousand tongues
Shall fill thy courts with sounding praise.

5

Wide – wide as the world is thy command.
Vast as eternity, eternal thy love
Firm as a rock thy truth shall stand
When rolling years shall cease to move.

Universal Praise

Praise to thee thou great Creator!
Praise to thee from every tongue!
Join my soul with every voice
Join the universal Song (Hallelujah)

2

For ~~th~~ ten thousand blessings given
For the hope of future joy
Sound his praise thro' earth and Heaven
Sound Jehovah's praise on high
(Hallelujah)

Sovereign Lord—

Sovereign Lord of light and glory!
Author of our mortal frame!
Joyfully we bow before thee
And extol thy holy name
Hallelujah! Hallelujah!
Ever sacred be the theme.

2

Kind dispenser of each blessing
That surrounds the human race
Gratefully may we pursuing
Still adore thy boundless grace
Hallelujah! Hallelujah
Praise to God immortal praise

3

Thus with humble adoration
We attend before thy throne
And with grateful exultation
Thine abundant mercy own
Hallelujah! Hallelujah
Praise belongs to thee alone.

4

In thine every dispensation,
Love and mercy we discern;
Thou the God of our salvation
To preserve us still art nigh
Hallelujah! Hallelujah!
Glory be to God on high.